

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

VOL. IX.

MARCH, 1832.

NO. 99.

FOR THE GOSPEL MESSENGER.

ADDRESS OF THE BISHOP

TO THE CONVENTION ON THE CHURCH IN SOUTH-CAROLINA:

Delivered February 15, 1832.

Brethren of the Clergy and Laity:—I have but little to communicate as to Episcopal transactions, done since we last met each other in Convention. You are aware of the reason of this. The state of my health, by the blessing of a kind Providence, somewhat ameliorated, having permitted me, before my absence from the Diocese, to visit Christ Church Parish and St. John's, (Berkley,) Confirmation was administered in the first named of these parishes, where the Rev. Mr. Fowler is worthily endeavouring to keep together a small congregation of pious people. St. Andrew's, on the Main, was also visited; and St. James' Church, (James-Island,) which had been made, by a happy and mutually satisfactory arrangement between its congregation and the Vestry of St. Andrew's, of which it had been a Chapel of Ease, into a distinct Parish Church, was consecrated.

Since my return from an absence, of more than seven months duration from the Diocese, (commencing a few days after the last mentioned particular of Diocesan duty) I have held the customary annual Confirmation for the churches of this city, in St. Michael's Church. The only Ordination, proper to the Diocese, which has taken place within the year, was that of Mr. David M'Elheran—admitted in February last, to Deacon's Orders. The Rev. Mr. Bartow of St. Simon's, has recently been admitted by me to Priest's Orders, on testimonials from the Standing Committee of Georgia, in behalf of whose few churches I have for several years, as you are aware, performed Episcopal offices, in conformity with provisions of the 20th Canon, of the General Convention.

The only Candidates for Orders, received since the last Convention, are Mr. William H. Barnwell of Beaufort, and Mr. Peter J. Shand of this city. These are instances which are calculated to have an encouraging influence as to other and younger persons, inclined, but hesitating and fearful, to offer themselves to the service of the Church, in the Ministry. Temporal inducement this calling certainly has nothing of, especially in this portion of the Church. There is, in the renunciation of the advantages of temporal interest

and distinction already had, and of the clear prospect of their increase, which the cases of these individuals imply, an example of generous fearlessness of the consequences of "*forsaking all for Christ's sake, and the gospel's*," which we will hope to see some at least, of the youth of our community, disposed to emulate. It is melancholy to look at the want of clergymen now existing throughout our borders. Exertions should be made by the friends of the Church and religion, whether in the Ministry or not, in some degree, at least, to supply it. Much has been said of obtaining ministers from England. That many very pious and respectable young men, who have received Orders in the Church of England, with little or no prospect of preferment there, would gladly change that sphere of action, for that of our church in the United States, I cannot doubt. But I am sure of the necessity of our being able to give distinct and special invitations, accompanied with some definite proposals both of employment and support, before any such would emigrate to us, as we should desire to receive. One great reason of the difficulty of our inducing young men, in sufficient numbers, to make the Ministry their calling, undoubtedly is, the too little and precarious provision, which, except in a comparatively few places, exists for its maintenance. Other causes obviously operate; but these, with less uncertainty as to the means of support, beyond the few first years of serving, when a very little will meet the calls of individual and personal need, might, in a great degree, be overcome. With all the discouragements and difficulties which in this interesting matter beset us, we should not forgo the exertion which it claims. At the same time, no anxiety for the necessity of the Church in this respect, should induce any oversight of defects of character and qualifications, in all respects proper for the Ministry. The whole number of Candidates for Orders in the Diocese is, now, only *five*.

Since the last Convention, the Rev. Mr. Elliott, originally of this Diocese, has returned into it; and is now, I trust, usefully occupied with the charge of Prince William's Parish. No other accession to the number of our clergy has taken place, except that made by the ordination of Mr. M'Elheran, a deacon; while in several instances, our churches have become vacant. The Rev. Mr. Mott, last year rector of Trinity Church, Columbia, has left the Diocese. The Rev. Mr. Dickinson, for many years minister of St. Paul's Church, Pendleton, has resigned the charge of that church; and the Rev. Mr. Chanler of St. Mark's, Clarendon, and the Rev. Mr. Mitchell of St. James', Santee, have both discontinued to serve the parishes in which they had been employed. The last named of these, is entitled to the confidence and support of the members of our Church in a laudable endeavour to derive more adequate support for his family, from a female academy conducted by him in this city, than his parish had afforded him. The Rev. Mr. Trapier has become rector of St. James' Church, James-Island, as well as of St. Andrew's Parish; and the Rev. Mr. M'Elheran, who had served the greater part of the year, the church erected for the poor of our

communion in this city, has recently accepted an invitation to become the minister of St. Helena's Church, St. Helena Island, from which the Rev. Mr. Field had removed. The Rev. Mr. Taylor has accepted the charge of the church on Sullivan's Island, which the Rev. Mr. Rutledge had resigned. I am not aware of any other changes, as to the Ministry among us, which have taken place within the year. Besides the churches mentioned already, as having become vacant, viz. Trinity Church, Columbia; St. Paul's, Pendleton; St. Mark's, Clarendon; and St. James', Santee; that also of All-Saints, Waccamaw, reported last year as vacant, still continues without a minister. It has been kindly served, occasionally, by the Rev. Mr. Fraser; and a candidate for orders, licensed to officiate as a lay-reader, has assembled the congregation statedly.

The vacancies made in the Diocese, and the small number of persons offering themselves to the service of the Church in its Ministry, may seem to indicate a deteriorated and declining state of our institutions. I feel, however, that such an explanation of these facts, needs not be resorted to. The same disposition and ability to support the Ministry, which before existed in most of the places vacated, still remain, and are ready to avail themselves of any suitable opportunity of having its offices renewed; while in one or two places the altered state of population, and its condition, will sufficiently account for their present discontinuance. I know not of any decline in the state of our heretofore well conditioned churches, except as to that of one,* the report of whose excellently diligent and faithful minister, will shew you the unhappy effect of the privation, by death, of many of its most valued and zealous members. There is reason, on the other hand, to entertain the hope, that the prosperity of such of our churches is rather greater than less than it had been; and that confirmed stability and soundness have been resulting from the combining influences of steady, persevering ministerial fidelity, and outward agitations of religious opinion and feeling, inducing within our household of faith, more than ordinary reflection and inquiry.

In some portions of the Diocese, an extraordinary religious action has produced an excitement more than usual. Of the effects of this, were our hopes to be influenced by the example of similar occurrences at other seasons, under different auspices, and in other places, we should be bound to suspend them, until time should shew whether the work of men had received a sufficiently legible impress of the spirit of God. Decidedly persuaded, that the name of "revivals," with the sense commonly affixed to it, given to such occurrences, assumes for them more than we are authorized to admit of special divine interposition and blessing, I will not refuse to acknowledge any satisfactory evidence which a happy change of individual and social religious character may afford, that peculiar exertions of zeal have produced results making a befitting subject for the Church's joy.

* Claremont.

With respect to such exertions of zeal, however, in gathering the people to religious assemblings for several successive days, to the suspension, or at least the interruption, in a great degree, of the engagements of common life, pursued under the authority of the law from heaven, which gives to *mankind six days for labour in all that they have to do*, I cannot but be strongly persuaded at least of their inexpediency, except under rare and very peculiar circumstances. In all places where the regular Ministry of the word and sacraments is had, and the offices of the Church are celebrated on the Lord's day, under circumstances implying their generally happy influence, and bespeaking the satisfaction of the people with the manner of their administration, I could not receive any other impression of such assemblings, than that they must tend more to confusion than edification. I need not state more particularly the character of the exceptions to which I allude. Nor need I indulge the apprehension, I trust, of the existence anywhere within our borders, of an eccentric enthusiasm, which, under the name of zeal, will mistake the religion of imagination, feeling and words, for that of the judgment, and the heart and life, and postpone, in importance, the approved order and doctrine of the Church, having indispensable claims to be observed, to every temporary and varying device of individual caprice or pride. I am happy in knowing, as yet, nothing among us, that can, in any degree, merit the imputation of such error; and will only further remark, of the excitement which the extraordinary movements referred to are made to produce, that, in general, its tendency is to the rejection of the proper influence of pastoral counsel and authority, and to admit of no confinement of its operation within limits of the Church's prescribing; and that where such is the case, and any other effect comes from it, than that which exhibits our congregations more *grounded and settled* in the sober, scriptural, practical christianity of our Church, its existence becomes a reasonable matter of regret. That such good effect may, by an adequate vigilance, discretion and ability, on the part of ministers, be made to come from it, I would not dispute—but that the exertion of the same vigilance, discretion and ability, combined with the utmost possible activity, in the ordinary, noiseless tenor of our Church's way of Ministry, is more to be relied on for an influence, gladdening to the souls of those *who love the Lord Jesus Christ in sincerity, and approved of Him of whom the whole body of the Church is governed and sanctified*, is my sincere and deliberate conviction. I shall regret, at the same time, to differ, in entertaining such conviction, from any of my brethren.

As suggested by the subject of these observations, it may not be improper for me to remark, that the day on which our lot has fallen, certainly requires of the ministers of Christ, more than ordinary exertions of fidelity in their calling. It is marked with circumstances which call for the deepest concern of the friends of religion; and its ministers especially, while they studiously abstain from every thing that may possibly be liable to the reproach of the absence from their conduct of moderation, charity, or justice, can-

not forego the claim which it makes on them for increased devotion to the objects of their calling, and hope, in the great event of earthly scenes, to "*deliver their own souls.*"

My brethren of the laity who are present as representatives of the general body of those to whom I hold a relation of deeply affecting responsibility, will excuse my asking, through them, to be permitted to bespeak for the evil of their day, the most serious solicitude, expressing itself in all duly advised and prudent measures, that may give an increased efficacy among them to the ministry of the word and ordinances of God. This they cannot but regard as the *most available*, if not the *only* human means to be comfortably confided in, of restraining the prevalence of sentiments, destructive alike to the hopes of parents, citizens and men.

It will be seen by the Parochial reports when read agreeably to the provisions of the 45th Canon of the General Convention, that some of the clergy have given attention, so far as circumstances would permit, to the religious instruction of the slave population of their parishes. The rector of St. John's, Berkley, wanting in no fidelity of purpose as to the responsibilities that are upon him, has endeavoured, for a series of years, to give such instruction, under the observation and in the presence of proprietors and overseers, on plantations. His success, although less than could be desired, is not so little as to discourage his disinterested perseverance in that species of duty. When it cannot be performed in this way, seeming to me the most likely to be efficient, and for which I could earnestly desire that in all our parishes, proprietors might be induced to institute some regular provision, the mode which has been happily pursued in Christ Church and St. Andrew's Parishes, of assembling the coloured population at the church, before or after morning service—or the mode adopted at Beaufort—or that in St. Luke's Parish, cannot but be beneficial, and must decidedly approve itself to all who look with due consideration, to the interests, as affected by it, whether of religion, humanity or policy.

Of our General Theological Seminary, always so interesting to the Church in this diocese, I have no particular information to impart, but what may more definitely and authentically be brought before you in a report of a committee on the subject of it, appointed with instruction, as usual, to report before the Convention adjourns.

Of our excellent and valuable charity, the 'Society for the Advancement of Christianity in South-Carolina,' I cannot forbear, as usual, to recommend the claims to all members of the Convention, and, through them, to as many other members as possible of the church in the diocese. The report of the last year's proceedings of its Board of Trustees, is not yet ready for distribution. It is desirable that the parishes should advert to its trusteeship of funds belonging to country churches. It is the safest, perhaps, and best disposal of them that can be made. The books of the Treasurer, shewing the state of such funds, as well as those instituted by the Convention under the names of the 'Bishop's Permanent and

Common Funds,' will be laid on the table for the inspection of all who are interested.

There is nothing more with which I need detain you from the business for which you have come together. I cannot dismiss your attention, however, without reverting to the absence which an afflicting Providence had rendered necessary for me, during so large a portion of the year. The indulgence of the Vestry of the Church to which I am particularly, as a pastoral minister, related, both in advising it, and tendering the utmost accommodation in their power, as to its expense, as well as the kindly facilitating services with respect to it, of my brethren of the clergy, demand my cordial acknowledgments. The occasion afforded by it of intercourse, in such little degree as bodily infirmity would permit, with the clergy of the Church of England, enabled me to realize the kindly and liberal fraternal-affections entertained by them towards our Church in the United States; while the generous christian hospitality of distinguished individuals among them, of different orders, became the subject of a sensibility, which cannot soon be permitted to pass away from my mind. Brought by it, also, personally to admire the pious zeal and learned ability by which I had, indeed, not been unaware that as a body they are distinguished; I have found the desire and anxiety which I had previously entertained of a closer intimacy of communication with them, greatly increased. It is plain to me, that our institutions, in their spiritual interest and character, could not but derive from it much and various advantage. Unfavourable political-influences from such a source will now be apprehended by none; nor can any among our clergy be supposed capable of the absurdity of being thus rendered impatient of the civil condition of the Church among ourselves. Above all, the goodness of God in permitting this absence, on obvious accounts so painful, to be passed, not in safety only, but with advantage as to the object for which it had been most reluctantly undertaken, requires a gratitude, which I must always feel my utter inability to express.

NATHANIEL BOWEN.

FOR THE GOSPEL MESSENGER.

ON THE CHANGE OF "THE SABBATH" FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK.

Although the material part of the sabbatical institution appears to be the religious observance concurrently by men of a given portion of time, without determining whether it shall be the first or the last twenty four hours in a certain number of hours, yet it must be admitted that the Lord having designated the seventh day, he alone has authority to alter the specified time. Let us look into the evidences that he has so altered it, or that it has been altered with his approbation.

It appears from Exodus xvi. 22. compared with the first verse that the sabbath day occurred on the twenty-second day of the se-

cond month. Now it was just one week previously, viz. on the fifteenth day of the same month that the Israelites marched from Elim to Sin. But as we cannot suppose that they would have marched on the sabbath day, the probability is that the day to be observed as a sabbath was changed at that time, and that the reason of the change was the selecting a day of the week corresponding with that of the departure from Egypt in order more significantly to commemorate that important event. Adverting to this remarkable circumstance we cannot be surprised that in a subsequent age of the Church, the sabbath-day should again have been changed.* Moreover, as the reason of that change was the commemoration of the deliverance from Egyptian bondage, we are prepared to expect that a more signal mercy, the deliverance from the power of Satan which was effected by our blessed Lord and consummated by his glorious resurrection, should be commemorated in a similar manner by making that event the special subject of celebration on the Lord's day. It has been conjectured and there is certainly plausibility in the conjecture that the effect of this second change was the returning to the same day which had been originally observed as the sabbath, so that the first day of the week so called now, was in fact the seventh day, and was so considered prior to that change in the wilderness which led to the supposition that the Jewish sabbath was the very seventh day. This however is as I before remarked a conjecture which at this day cannot be satisfactorily proved. The material point in the fact stated is that the sabbath day was changed in the time of the Jews for a particular reason and therefore we are prepared to expect a second change in the Gospel Age for a particular reason to say the least far more important. In Genesis ii. 3. compared with Exodus xx. 11. there is an intimation that this change might be expected, for in the last named text the word sabbath stands in the place of "the seventh day" which is the expression in the first named text.

There are some intimations in the prophetical writings that the sabbath would be changed in reference to the redemption by our Lord Jesus Christ. "Behold saith God in Isaiah, I create new heavens and a new earth and the former shall not be remembered neither shall it come into mind." Dr. Dwight's valuable comment on this text is as follows: "There are two things particularly claiming our attention. The first is, that the new creation, or the work of redemption, is of far greater importance in the eye of God, than the former creation. The second is an express prediction, that the former creation shall not be remembered by the Church, nor come into mind; or in other words shall not be commemorated. This I understand, as almost all similar Jewish phrases are to be understood, in a comparative sense, and suppose the prophet to intend, that it shall be far less commemorated as being of far less importance. This passage appears to me to place the fact in the clearest light, that a particular, superior and extraordinary commemoration of the

* See this stated more fully in Bishop Seabury's seventh Discourse, vol. 1.

work of redemption by the Christian Church in all its various ages was a part of the good pleasure of God and was designed by him to be accomplished in the course of his providence. But there neither is, nor ever was, any public solemn commemoration of this work by the Christian Church, except that which is holden on the first day of the week; or the day in which Christ completed this great work by his resurrection from the dead."

The 24th verse of the 118th Psalm "This is the day which the Lord hath made we will rejoice and be glad in it," is considered as an intimation of a change in the sabbath in order to commemorate the resurrection of our Lord. "The same stone which the builders refused" is an evident allusion to our Lord's having been rejected by the Jews who were the builders of the first spiritual temple. But he is become the headstone in the corner, for the Church is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. But how did he attain this dignity? By his redemption. And when was that redemption finished, when did his state of exaltation commence, when did he triumph gloriously over all his enemies? On the day of his resurrection. This event was indeed "the Lord's doing and marvellous in our eyes." This was emphatically the day which the Lord hath made, the most important day in the annals of time on which especially men ought to "rejoice and be glad." "This day the Psalmist also declares (remarks Dr. Dwight) to be a day of public worship; a day on which 'the gates of righteousness were to be opened,' and the righteous or the Church as a body were to enter them, and on which the ministers of the Gospel were to bless them out of the house of the Lord. The substance of this comment is beautifully given by Dr. Watts:

"The work, O Lord, is thine,
And wond'rous in our eyes;
This day declares it all divine,
This day did Jesus rise.

This is the glorious day,
That our Redeemer made:
Let us rejoice, and sing, and pray;
Let all the Church be glad."

It is true there is no command requiring the change of the sabbath from the seventh to the first day of the week, but the practice of the divinely inspired Governors of the Church, the Apostles, has all the force of a command, on the generally received principle that an honest agent is presumed to act in conformity to the instructions of his superior. The government of the Church after our Lord's departure was committed to the Apostles. It was not necessary that they should have made a record of their instructions. It is quite sufficient for us to know that they received instructions from the highest source and that those which related to us were communicated in some intelligible form, whether by precept or example or a sign, is not material. We read that during forty days

after the resurrection our Lord was speaking with his Apostles, of the things pertaining to the kingdom of God. It cannot be doubted that he then gave them directions agreeably to which they acted as well in the doctrines they taught, as in the regulations which they enacted. Moreover they were in all their measures as rulers of the Church under the constant control of the Holy Spirit. Now on the day of the resurrection we find these Apostles convened, and that their meeting was of a religious character is evident from the circumstance that their doors were shut for fear of the Jews. "After eight days," that is according to Scripture idiom, on the first day of the ensuing week, again "they were assembled the doors being shut," a third time, on this same day of the week, we read of their being with one accord in one place, and a fourth time when they came together to break bread, that is to celebrate the Lord's supper, St. Paul preached unto them. That religious assemblies on the first day of the week were statedly held is reasonably inferred from the directions of St. Paul as to the collections for the poor Saints. He says to the Corinthians, "Concerning the collections for the Saints, upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." And he says he had given the same order to the churches of Galatia. It was not a private duty, but one to be performed by the Churches, and therefore that day was selected for fulfilling it on which the Churches were customarily assembled. To distinguish this day from the Jewish Sabbath, it was significantly called by the early Christians "The Lord's Day,"† and there is good reason to believe that it was the same day of which St. John speaks: "I was in the spirit on the Lord's Day;‡"

It is by the authority then of inspired men that the change of the day of the Sabbath has been made, and though they have not repeated the precept on this subject which they doubtless received from God, their general powers and the knowledge that they were for forty days previous to the ascension specially instructed as to the affairs of Christ's kingdom on the earth, ought to satisfy us that this change has a divine warrant.

The almost universal acquiescence in this change at the time it was made and ever since cannot be explained without supposing it to have been made by those who were regarded as acting by divine authority. Christians of the present age would not submit to such a change for any less satisfactory reason than the divine will certified to them. And why should we suppose that the excellent Christians of the Apostolic age could have been more easily persuaded to vary in so remarkable a manner a venerable usage endeared to them by so many associations?

* Acts i. 3: John xx. 19. 26: Acts. ii. 4. & xx. 7.

† 1 Cor. xvi. 1.

‡ Rev. i. 10.

FOR THE GOSPEL MESSENGER.

ON DEATH.

"Oh Death! where is thy sting? Oh Grave! where is thy victory?"

1 Cor. xv. 55.

Death is an object of terror to the living and naturally so, for the love of life is the strongest feeling, implanted in us, by our Creator. Yet its approach, or the fear of it, may by our own means, be rendered doubly awful. We admit that death is certain, why then do we not familiarize ourselves with the idea and thus disarm it of its horror? To think of it does not make us die the sooner but the better. We lie down to take our ordinary rest, yet, although there is a possibility of our never awaking again, at least to our mortal existence, we feel no apprehension; we lie down and we rise up and these thoughts never dwell for an instant on our minds. Were we to view death as a rest from the cares and anxieties of life; were we so prepared for its summons that we might hope to awake from its cold sleep in a purer and brighter world, could we fear to die? Where would be the 'victory of the grave?'

The thought is certainly dreadful, that we shall leave all the beautiful things which brighten existence, the animating sun, the cheerful birds, the mute yet eloquent voice of nature, speaking in her works, the Creator's praise, the budding flowers, the lofty trees, the swelling ocean, the gentle breeze, all, all to be shut out forever from our sight, the knowledge that we will be

"Blotted from life's page,"

and lie down in the dust insensible, as the cold marble which may cover us, is melancholy to human hearts and especially to such as look only to the *end* of this life, without contemplating the commencement of another and a better, where we will not need the *Sun*, because the Lamb of God is the *light* of that world we are entering, nor the melody of the birds, because angels and archangels, there pour forth the praise of the Eternal in unbroken harmony; nor the fragrance of sweet flowers, for the incense of the redeemed is filling those courts with its perfume; nor the lofty trees, for the tree of Life, is inviting us to repose beneath its shade; nor the swelling ocean, for the "pure river of life, clear as crystal, proceeding out of the Throne of God and the Lamb" is there!

If death be viewed only as the destruction of our lives, then indeed it is terrific. Yet "what is death? Terrible it may be to the wicked, but to the steady worshipper of virtue it is to triumph! To die, to join the great, the good, the just; to close this dreary pilgrimage; to enter the blessed haven of repose; to meet those we have loved—have known—have lost—to behold at once the bright ethereal and to join with Saints and Martyrs in endless songs of praise. *This, this is to die!* for *this* who would not close their eyes who would not sleep, to wake again forever?

If the soul is at peace, what matters it though the fairest cheek, the loveliest form, lie shrouded in the narrow bed and are daily

mouldering into their native dust and mingling with "the clods of the valley?" It is not to the *dead* that death is terrific—It is to the *living*. The dead cannot feel, but the living cannot dwell without pain on the humiliating, mournful recollection, that *they*, the beloved, are lying in the grave, forgotten by the world, unlinked from its sympathies and forming "a part of the vile earth we tread upon." But *they* are at rest, at least the mortal frame. Is it no consolation to remember that no pain, nor anguish, nor sorrow can again visit our loved ones? That the sting of death is over? That the pang which rends body and soul can never more be felt? Oh! surely even from *this*, mourning friends may derive comfort, though a holier feeling may not be within them! But although it matters little what the horrors of the grave may be, since they are not felt by its quiet inhabitant, it is of importance that we follow, in our review, that immortal spirit which ceases not to exist, with our present being. If during life we have secured no haven of rest for our souls, if we have provided no ark of refuge for our undying spirits, purchased no home for our "ethereal part," where will they find a dwelling place when they have taken their flight and have bid farewell to their tenements of clay? If we seek for them on *earth*, they are not there! if in the *grave*, they are not there! if in heaven, they are not there! if not in these—where, oh! where? Ye who live on in unthinking security, who never suffer yourselves to ask these questions, who look on death as a termination of existence and scarcely allow yourselves to *know*, whether or not you have a dying or imperishable spirit, to you I leave the answer of this terrific question! Scripture, Nature, God have told us, that the soul shall never die! Is it of no importance whether we wake to misery in "outer darkness" or

"In those bright scenes where pleasures spring,
Immortal in the skies?"

Remember that now is the day of salvation, now is the day of grace, for "there is neither knowledge nor device in the grave to which ye haste." We must work while it is day for the night cometh in which no man *can* work,

"Seek my soul the narrow gate,
Enter ere it be too late.
Many seek to enter there,
When too late to offer prayer."

If life be made a stepping stone to a joyful eternity, where oh death! is thy sting and where oh grave! thy victory? Sin is the sting of death, if we would avoid this and gain a triumph over the grave, we must live without guilt, we must live so as to die unalarmed. What alarm can the christian feel at the approaching horrors of death, who is armed with faith and hope in Christ to encounter them? What terrors can he experience at the momentary pang of dissolution, if he knows his renewed existence will be one of peace and joy and rest forever and ever? What the pain of a farewell to sublunary things, if he feels that his soul will wing its way to an eternity of brightness? Death has no sting for the virtuous, the grave no victory over the Christian! Tis *he* who has the victory, blessed be God, through Jesus Christ our Lord.

None but the dying can estimate the pang of death. None return to tell the agony of conscience, the bitterness of remorse, the fruitless regrets, which add their "sting" to the icy touch of the destroyer. None return to warn the ungodly companion of the wretchedness of a death without a hope of heaven. Neither have any come to tell of the joy and peace of the dying hour, to the soul prepared for the exchange of a mortal, for an immortal being, of the holy consolation of a quiet conscience, of the smiles of a Saviour, waiting on the threshold of eternity, to welcome the happy spirit freed from "its load of clay"—of the soft music resounding from the thousand golden harps, played by arch-angels, around the "ivory throne of the Lamb," of the shout of joy which greets his coming, forming a strong contrast to the sighs and weeping farewells which meet his ear, in the last earthly sounds which dwelt upon his dying recollection. Is *this* to die?—Or, is it not a victory over the grave? We are left to conjecture *all* the wo, and *all* the bliss of such death-bed feelings;—but soon these must be turned into certainty. We must experience one or the other, and feel too, when it will be too late to secure a happy termination of life, if we have deserved one of wretchedness.

These truths are not *new* but *momentous*. There is nothing more to be said on the subject of death; its certainty, the necessity of a preparation for it, nor of the eternal life to which it leads. Every one knows that like the flowers of the field, we bloom to fade—are born to die!—that the grave is yawning before us, and that the mattock and the spade will soon be busy in hewing out a sepulchre, where our now animated forms must lie, to rest until the trumpet of the arch-angel shall proclaim from the high arch of heaven, that time is no more, "awake ye that sleep and stand before the judgment seat of Christ"; and this summons, perhaps, may come ere the shadows of evening have hung their curtain over the light of that sun, which gilded our morning with its gladdening rays! All this we *know*, yet can we dwell too long, or too seriously on an event so certain—so appalling? Can we help asking ourselves if death will have no sting for us? If the grave will find no victory?

As an evidence of the *uncertainty* of death's approach, we see, daily accidents of the most frightful nature occurring, and yet doing no *mortal* injury,—perils dreadful to contemplate, hanging over human beings and threatening to snap the feeble thread which binds them to existence, and yet they pass by and leave them to live on, unharmed and untouched. While, on the other hand, trifles scarcely to be noticed, hardly inflicting even a momentary pang, in one instant prostrate the strongest form and lay it in the relentless grasp of the universal tyrant—or, as it has been beautifully expressed by a poet,

"Safety consists not in escape,
From dangers of a frightful shape,
An earthquake may be bid to spare
The man that's strangled by a hair;
Fate steals along with silent tread,
Found oftenest in what least we dread,
Frowns in the storm with angry brow,
But in the sunshine strikes the blow."

We must not pronounce *that death happy*, which is met with fortitude and firmness *alone*, there are many who professing to have no hope from heaven, die undaunted and calmly. This is the effect of great moral courage. A man of a strong mind strives to shrink from any appearance of fear, and although some are unable to control the agony of despair, in that last hour, yet there are many who show no alarm. Oh! who would envy these?—But there is a death more courageous, more lovely—'tis the death of a Christian! Not relying on the resources of a strong mind, but clothed with the "whole armour of God" and protected by the shield of faith, he views the arrow that is filled with death, pointed at his heart, and fears not its wound, because he knows that though its touch will be mortal and will consign him to the tomb, it has no power over the undying spirit—that he must go through the destruction of the grave before he can gain a victory over it! He has no preparation to make, his robes of righteousness have long been ready, and therefore when his soul, soaring away from the lifeless form it so recently inhabited, gains that "mansion in the skies" where it has made its home, there will be no necessity for delay, but it will be fit to appear amongst the "saints in light." This is a death courageous and lovely indeed!

To secure a peaceful death, would be motive enough for a life of virtue, but the inestimable rewards, the never-ending joy, which crown the righteous in Paradise, are beyond the power of human calculation. Oh! let me die the death of the Christian and let my last end be like his!

" Sweet is the scene where virtue dies,
Where sinks the righteous soul to rest
How mildly beam the closing eyes,
How gently heaves the expiring breast!

Triumphant smiles the Victor's brow,
Fan'd by some angel's purple wing;
Oh, grave! where is thy victory now?
And where, oh, death! thy sting?

—~oo~—

Regeneration and the Testimony of the Spirit; being the substance of two Sermons by the Rev. A. Garden, Rector of St. Philip's; preached in said Church. Printed in 1740.

"The Spirit itself [Gr. the same Spirit] beareth witness with our spirit, that we are the children of God." *Rom. viii. 16.*

FORSAKING the ordinary ways and means of attaining the knowledge of our religious duty, viz. natural reason and the written word of God; and substituting in their place our own conceits of immediate revelations, by certain impulses, motions, or impressions of the Holy Spirit on our minds, without any rational objective evidence, or clear and sufficient proof; this is proper and direct enthusiasm, in the bad sense of the word, to which it is now commonly restricted. And of all religious maladies, this is the most desperate and hardest to be subdued. If the case be atheism, paganism, or

deism, it is still within the reach of all the arguments and conclusions of natural reason, and which have been often, in such case, practised with success; or if the case be judaism, mahometism, or popery, it is within the reach of all the arguments and conclusions of reason and revelation also; but if it be *enthusiasm*, it is out of the reach of all these, the alone means in human power wherewith to attempt a remedy. For if once men be settled in this way; when once they come to place strong conceit or imagination in the chair of reason, and to subject the standing oracles of God to the fancied immediate revelations of his Holy Spirit to them; they straight assume the airs of infallibility upon you. If you will hearken to their dictates, it is well; but if not, what have they to do with your carnal reasonings, or senses of scripture? For they have God himself speaking inwardly to their souls; *immediately* teaching, and *infallibly* leading them into all truth: and this they are as sure of, as of seeing the light, or feeling the heat of the sun at noon-day.

How high soever their claims or pretences may rise in process of time (as often they do to prophecy and working of miracles) yet commonly they begin at regeneration, or the new-birth, and the testimony of *the* Spirit with their spirit, that they are the children of God; that is, regenerate, or born again. But are not these right and justifiable claims? Are not regeneration, and this testimony of the Spirit, scripture doctrines? Out of all dispute they are; but then not in the same sense or meaning, as they conceive and insist upon them.

They conceive and insist upon regeneration, to be an immediate, instantaneous work of the Holy Spirit, wrought inwardly on the hearts or souls of men; critically at some certain time, in some certain place, and on some certain occasion: and by which the whole interior is at once, in a moment, illuminated and reformed; the understanding opened, the will overruled, and all the inclinations, appetites and passions quite altered, and turned from evil to good—from being corrupt and vicious, to being pure, virtuous and holy.

Moreover they farther insist, that before we feel this great work wrought within us, our faith and good works shall avail us nothing. We may ever so firmly believe the gospel, and practice all the religious and moral duties it enjoins: we may carefully attend the outward ordinances of public worship, preaching and sacraments, nor ever neglect our family and closet devotions; we may fast and pray, and give alms, both in public and private; and touching the moral duties of justice and honesty, temperance and chastity, or any other, behave ourselves blameless; and yet, alas, all to no purpose! Except we feel this specific work of grace wrought in us, we are still in the very gall of bitterness and bond of iniquity.

Finally, they teach and insist, that in this act or work of regeneration we are wholly and absolutely passive, as a clock or watch is under the hands of the artificer.

This is their doctrine of regeneration. And as to the testimony of the Spirit always accompanying this great work, they affirm it to be by certain motions, impulses, or impressions, inwardly on our hearts, or minds, as plainly and distinctly felt and known as those of the wind, or other material thing, outwardly on our bodies are.

And now, if to these doctrines you demur and object that you do not apprehend them sufficiently grounded in the holy scriptures, or ever taught by the catholic Church of Christ in any age, the reason is, they will answer you, because you are an unregenerate person; you have not the spirit of God dwelling in you, by which alone the things of the Spirit can be discerned; but you see and judge of spiritual things only by the eyes of your carnal and corrupt reason. That this must be your case, they will insist, is plain; for that as by the indwelling of the Spirit in themselves they know and feel the truth of these doctrines; so, if you enjoyed the same benefit with them, and which is the common privilege of all true or regenerate Christians, then, and in such case, you would needs see as they see, feel as they feel, and act as they do. Sure a compendious method to stop every mouth; shut out all the powers of argument and reason; and so build up popery, or mahometism, or any other delusion or imposture you please!

And thus having briefly stated the doctrines of regeneration, and the testimony of the Spirit, according to the enthusiastic turn or system, we proceed (according to our measure) to state these doctrines as contained in the holy scriptures, and agreeably taught by the catholic Church of Christ in all ages, and particularly by the Church of England at this day. And this, by explaining the words now before us, under these two distinct inquiries—

I. What is meant by this phrase—*the children of God*.

II. What is meant by *the Spirit bearing witness with our spirit*.

I. What is meant by the children of God. Nothing can be more plain or obvious throughout the inspired writings, than that the things of God are therein taught by way of analogy, or allusion taken from natural things common and known amongst men.—Thus respecting the point in hand; (1.) As among men, we are in the most appropriate sense the children of those from whom we immediately derive our being by natural generation; so the whole family in heaven and earth deriving their being from God by creation, he is thence styled their Father, and they his sons or children. (2.) As among men, parents naturally take care of, and provide for the support, safety and happiness of their children; so the support, preservation and happiness of all things depending on the good providence of God, he is thence also styled the Father of all, but more appropriately of his intelligent creatures. (3.) As among men, children generally partake of the natural temper and disposition of their parents, and as brought up under their authority, example and tuition, do generally obey, imitate and copy after them, in their moral conduct; so in allusion to this, they who partake of the divine nature in the frame, temper and disposition of their

minds, and agreeably obey God, and always act and behave with strict conformity to his example and sacred laws, are called his sons or children.

Now in all these respects were our first parents the children of God, in their state of innocence. They were his children by creation, the immediate workmanship of his hands; he formed the man of the dust of the ground, and breathed into his nostrils, &c.; and the woman he immediately formed out of the man. They were his children also with respect to his provident care for their support and happiness. He placed them in the garden of Eden; he gave them all the fruits of the garden for their food or sustenance, except of one tree in the midst of it; he personally conversed with them, ordered and directed them, and constantly communicated lights and graces sufficient for them. Finally they were the children of God as partakers of his divine nature; after his image in righteousness and true holiness; loving him, and him alone, with most intense, pure and ardent love; and agreeably obeying his voice, following his example, and in all things conforming to his will and moral attributes.

Thus, I say, in all these respects, were our first parents the children of God, in their state of innocence; but, alas, how tragically was the case altered by their apostacy! For no sooner were they seduced to disobey the voice of God, and transgress his positive law by eating the forbidden fruit, but a certain degeneracy overspread their whole being, their bodies and their minds. By the very act of disobedience they ceased being the children of God, ceased his moral image and resemblance, and became the children of their seducer: whose voice they obeyed, whose example they followed, and whose works they chose to do. By judicial sentence they are doomed to labour and sorrow, pains, disease and death. But howsoever it were—whether the noxious quality of the fruit poisoned their constitution, and that the sentence was only declarative of that natural effect; or that the threatened penalty was inflicted immediately on the sin; however it were, I say, certain it is, that immediately on the fact committed, and before sentence pronounced, they perceived a great alteration in both parts of their being. Their bodies naked—a sure token of their mortality! Their minds filled with shame and terror;—they hid themselves from the presence of God among the trees in the garden.

Thus are our first parents to be considered as fallen into the same state with the apostate angels; and in which they must have remained for ever had not the infinite wisdom and goodness of God interposed and provided for their recovery.

Now of these two things must their recovery plainly consist, viz. pardon and regeneration. For, as they were thus fallen from being the children of God, to be the children of Satan; from their original state of perfection and innocence, into a state of sin and degeneracy; the case is plain, their sin must be pardoned, and they must be regenerate or new-born, so as to recover their first state and become the children of God again;—and lo, the glorious provision of infinite

and eternal wisdom, love, and goodness, for both these! The glorious provision both for the pardon and regeneration of the apostate first parents of men; viz. the second man, Christ, the Lord from heaven! Christ the Lord, their righteousness!—made unto them wisdom, and justification, and sanctification, and redemption! Christ, an immediate atonement for their sin, slain from the foundation of the world; and an immediate principle of regeneration or new life in them, by the influence of his Holy Spirit! An immediate atonement for their sin (their apostacy or original sin) by which it was pardoned, so as not to be imputed to death eternal; an immediate principle of regeneration, by which all the evil effects or consequences of it, the degeneracy and corruption of their nature it had occasioned, might be gradually done away: And thus an immediate and ample provision, by which they are actually restored to such a state of pardon and reconciliation, as life and death are once more set before them, once more put in their choice and power; life or salvation again secured them on the easy terms of faith, repentance, and renewed obedience; and no death or condemnation to be inflicted, but on their actual refusing these terms, their future actual sins or transgressions only! Lo then, I say, the wondrous work of the infinite free love, free mercy, and free grace of God in Christ Jesus, to the apostate human world! No sooner entered the evil, but supervened the remedy also. No sooner was the first Adam seduced by the wiles of that old serpent, the devil and Satan, into ruin and misery; but lo, the second Adam the Lord from Heaven, the seed of the woman is promised and applied to bruise that serpent's head, and to repair all the damage he had done!

And thus our first parents restored to a state of pardon and reconciliation, they begat sons and daughters.—And here, though I receive no man to doubtful disputations on the point of original sin, (a point fully debated but not agreed, amongst the most learned christians) yet cannot but recommend it to such men as carry this point so high, as to insist on all of Adam's posterity being born half brutes half devils, calmly to consider, that our first parents had no posterity, begat no sons or daughters, in their absolutely fallen or apostate, but in their restored or redemption state only. And therefore, if their posterity not existing but in their parents loins, were involved, whether by imputation or otherwise, in their original sin; it is but parity of reason, that not existing but in their parents loins till after their parents were restored to a redemption state, they must be included in the same restoration also. If the original sin or apostacy of our first parents was pardoned in Christ; in him it must be pardoned to their posterity also: if in Christ a principle of regeneration was implanted in our first parents, by his Holy Spirit; in their posterity must the same principle be implanted by the same spirit also: In a word, if in Christ our first parents, before they begat sons and daughters, were restored to such a state, as their damnation should wholly depend on their own actual sins or transgressions, then must the state of their posterity be the same in Christ also—and thus is christianity indeed as old as the creation.

But however our first parents were thus restored to a state of par-

don and salvation; yet not so, but their sin was still imputed to many great and sore evils; or rather many natural evil effects still remained, which the provided remedy was only gradually to reach, and conditionally to subdue; viz. bodies naked; that is, subjected to many miseries, toils, labours, pains, diseases and death; minds depraved, weak, ignorant, and encumbered with all the lusts and appetites of frail and mortal bodies; exciting the passions, overbearing the judgment, and swaying the will and affections in their favour. And in this state of condition, they begat sons and daughters after their own image; that is, of the same frame, state and condition with themselves, and to whom they derived all these temporal evils, as conditions of their nature.

And this miserable legacy entailed, their sons and daughters, alas! were not careful to diminish, but greatly enlarged. They found out many inventions, and daily corrupted themselves more and more, by their actual transgressions, so as by the days of Noah, it repented God at his heart that he had made them, and therefore he sent a flood and swept them off the face of the earth, eight persons only excepted. Nor did the offspring of these persons long continue a better behaviour. They quickly also corrupted themselves into all sorts of idolatry and wickedness; so as the whole human race (the Jews, by means of constant revelation, in some degree excepted) soon became such as St. Paul describes them—(Rom I.) worshippers of the creature; haters of God; given up to vile affections—to a reprobate mind; full of all unrighteousness, fornication, wickedness, &c. And (elsewhere) as without God in the world; past feeling; dead in trespasses and sins.

And this being the real state or condition of the human world, when Christ the Redeemer personally appeared in it, to take away the sins of it, and bring it out of that darkness into his marvellous light; from that power of Satan unto God; here opens a more full and clear idea of Regeneration, or what is meant by born again;—born of God:—sons or children of God;—the new man:—the new creature, and such like figurative analogical terms, used both by himself and his apostles. For, mankind having thus corrupted themselves;—thus degenerated into such surprising degrees of darkness, as not only to become worshippers of the visible host of heaven,—nay of birds and four-footed beasts, and creeping things, nay of stocks and stones of the earth; but even (the case of our Indian nations) to be without any deity or divine worship at all; and into such degrees of vice and wickedness as are not fit to be named. Mankind, I say, having thus corrupted themselves; the change from this miserable pagan to the blessed gospel state! from pagan darkness to gospel light; from pagan no-religion, or idolatrous religion of sight, to the religion of Christ, a religion of faith; from pagan pravity, evil dispositions, and hardness of heart, to gospel contrition, repentance and true holiness; from pagan death in all manner of actual vices, trespasses and sins, to gospel life of virtue, purity, and righteousness: this change, I say, must be such as was altogether new and unknown to them; and of which therefore, our blessed Lord himself and his Apostles chose to convey

the notion or idea, by the resemblance to a natural birth or creation; the alone resemblance in nature by which it could be best conveyed to the pagan, natural, or carnal mind. For this must be a change (not a physical, but moral change) of the whole, both inward and outward man. The whole inward man must be transformed by the renewing of the heart or mind: the understanding must be enlightened; the will, the affections, and inclinations must be turned from their sensual, earthly and devilish bias, towards the things of God, heavenly and holy things. This is indeed the grand and essential change, with which that of the outward man is inseparably connected, and on which it wholly depends. For as out of the evil treasure or dispositions of the heart proceed evil things, murders, adulteries, fornications, thefts, false witness, blasphemies, &c.; so out of the good treasure or dispositions of it, proceed good things, blessing our enemies, feeding the hungry, clothing the naked, and all sorts of charitable, virtuous and good things, whether words or actions. Thus, I say, the main, essential, and first change in the case must be that of the inward man, the heart or mind; from the evil treasure of ignorance and neglect of God, to the good one of the knowledge and love of him; from the evil treasure of pride, self righteousness, malice, revenge, covetousness, sensuality, uncleanness, &c. to the good one of humility, self-denial, brotherly love, charity, meekness, patience, forgiveness, contempt of the world, purity, temperance, &c. And agreeably as the inward man, the evil treasure of the heart is changed, so will the outward man in all his words and actions, be necessarily changed also; and on that former, must this latter change altogether depend.

Now of all this the pagan, natural, or carnal mind can conceive no immediate or direct idea; because a thing of which it has no experience; because, chiefly a work, not of its natural, but of Almighty power. I say chiefly. Not the absolute, sole, or instantaneous, but the gradual co-operative work of God's Holy Spirit, for mankind in them, and with them as moral agents. And this work, in the ordinary and established method, consists of these two branches.

1. His standing Revelation of the law and the gospel promulgated to the human world, and written for their admonition; to open their eyes and bring them out of darkness into that marvellous light; for faith cometh by hearing, and hearing by the word of God.

2. His blessed aids and influences (in fuller measure conferred now under the gospel dispensation, in the divine ordinance of baptism) in dwelling or abiding in them; first, breathing, as it were on their corrupt, stony dead hearts, a breath of new life, preparing them to receive the good seed of the word; then, watering the good seed sown, that it may take root downward, and bear fruit upward, may spring and gradually grow up, first the blade, then the ear, then the full corn in the ear; in a word gently co-operating, assisting, striving together with them, throughout the whole course of their lives, that they may grow in grace; advance from

strength to strength, from lower to higher degrees of knowledge, of faith, of renovation of their minds, of virtue, of righteousness and true holiness, towards that perfection which is attainable in this present state, of becoming the children of God, by adoption, regenerate or new born.

Thus, my brethren, the work of regeneration is not the work of a moment, a sudden instantaneous work, like the miraculous conversion of St. Paul, or the thief on the cross; but a gradual and co-operative work of the Holy Spirit, joining in with our understandings, and leading us on by reason and persuasion, from one degree to another, of faith, good dispositions, acts, and habits of piety. "So that (as speaketh a divine author*) in the renovation of our natures, we cannot certainly distinguish what is done by the Spirit, from what is done by our natural reason and conscience co-operating with him. This indeed we must certainly know, that in this blessed work, the Spirit is the main and principal agent;—that without him we can do nothing;—that he is the author and finisher of our faith;—and who worketh in us both to will and to do of his good pleasure: But still we must no less know also, that he doth not work upon us as a mechanic upon dead materials, but as on living and free agents, that can and must co-operate with him;—that he doth not renew us whether we will or no, but takes our free consent and endeavour along with him; and that unless we do concur with him, we shall forever remain and perish in our sins, notwithstanding all the aids and graces he affords us."

Thus, I say, is this of regeneration a work of the Holy Spirit, in us, and with us; commencing in fuller measure in us, in our baptism, and gradually co-operating with us throughout the whole course of our lives; including all the means, all the steps, all the degrees by which we are recovered from darkness to light; from the power of Satan unto God;—including faith, repentance, and renewed obedience in all the branches of Christian duty; and finally, including also that farther and final refinement or renovation of our natures, by the power and Spirit of God, at the resurrection. For, though the gospel of free mercy stipulates to reward with eternal life, such degree of regeneration as our natures will admit of in this present state; yet as that degree is below un-sinful perfection, and nothing below this can enter into the kingdom of heaven; therefore in the resurrection, all the infirmities and imperfections that adhered to us, shall by the power and Spirit of God, be purged out and done away. Our bodies shall be spiritualized, so soon as this corruptible shall put on incorruption; our souls, in all their powers and faculties, shall be farther refined and improved; and in a word the whole man advanced to perfection and glory. And here, and only here shall terminate our regeneration, in the full sense and latitude of the scripture.

To the law then, my brethren, and to the testimony;—search the scriptures, and the agreeable interpretations of the catholic Church in all ages; if they speak not after this manner;—if they speak not according to this doctrine we have now taught, then reject it, as

*Dr. Scot's Christian Life. Vol. 3, page 80.

only the private opinion of a weak and fallible man; but if they do thus accordingly speak, why then will you be amused with dark and vain words? Why will you be carried away with so strange a wind of doctrine, as persuades to the belief and expectation of a certain happy moment, when, by the sole and specific work of the Holy Spirit, you shall at once (as it were by magic charm) be metamorphosed, stript of your old nature and clothed with a new?—Why carried away, I say, with so strange a wind of doctrine as this, which can blow only from enthusiastic heads, and can serve only to scare and hurry you into frantic or convulsive fits of religion, which must terminate either in bedlam, or deism or popery, or at least in such a manner as to prove hurtful to true religion, its real interest and concerns?

Thus having endeavoured to satisfy our first inquiry, we proceed to—The second, viz. What is meant by the Spirit bearing witness with our spirit?

(To be concluded in our next.)

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ON RELIGIOUS EXCITEMENT.

Extracts from a Letter, written by the Rev. R. Henderson, D. D. to one of the Publishing Committee of the 'Standard,' dated

"Pleasant Retreat, near Franklin, W. Ten. Dec. 7th, 1831.

"Some generous friend has, for several weeks past, sent me a periodical from the city of Cincinnati, denominated 'the Standard,' a paper I greatly prefer to any other religious paper I have seen published in the United States. One reason of this preference is, that it breathes, in general, sentiments that are quite congenial with my own, on most of the subjects treated by the several writers. More especially the attempts of many modern preachers in the Presbyterian Church, particularly the junior members, to get up *revivals* in religion, by their own mere exertions, without that humble modest dependence on the blessed Spirit of God, whom I view as the great and efficient agent of all the real revivals of religion which have ever been, or ever will exist in our world. I think, 'the good that is done on earth, the Lord doeth it.'

"I attended the Synod of West Tennessee, of which I am a member, in October 1830, when I was scarcely able to stand. They adopted a measure to which I was much opposed. It was proposed to revive the practice of camp meetings, and the Synod recommended that each congregation should hold at least one camp-meeting every year. To this I was opposed, because I thought every congregation quite competent to judge for themselves respecting the propriety of such meetings. I stated to the Synod a few facts,—which were, in substance, these—When I first settled in Hopewell and Westminster, on Frenchbroad and Nolochucky rivers, in 1790; the societies were new and small, but through the divine goodness they grew into large and respectable congregations, in four or five years. The number of communicants added to these churches annually was from forty-five to sixty. These members wore well.—It was not in to-day, and out to-morrow, as has been often the case

with these hasty admissions of which I have heard so much empty vaunting in modern times. After the first four years our churches were not so promising, but still, respectable additions were made for eight or ten years. Then came on those camp-meeting times, when people attended by thousands, night and day. Then came on the jerking, jumping, hallowing, dancing, barking exercises.—These meetings continued for five or six years before I left that part of the country and settled west of Cumberland Mountain. Among those that joined the church during that time, if there are ten of them walking steadily, soberly, and according to the order of the gospel, I do not know where to find them. Is it any wonder I am not in favor of camp-meetings?"

"It was admitted that camp-meetings, conducted as they often were, by the Methodists and Cumberland Presbyterians, were liable to strong objections; but it was presumed they would be conducted by Presbyterians in a sober orderly manner."

"After some debate, the measure was carried by a large majority, and some of the churches have complied with the recommendation of the Synod, and held their camp-meetings at a great expense."

In order to judge for myself, I attended one of these meetings, held by the Presbyterian church of Murfreesborough, where they have a fine meeting-house, built at the expense of six thousand dollars. I am far from having any prejudices against that society: I attended on Saturday and Sunday. Two days satisfied me. The general conduct of the people is good, so far as I saw in day-light, for I did not stay at night. I heard four or five sermons, greatly inferior in evangelical doctrine, good sense, and scriptural proof, to a hundred sermons I have heard at sacramental meetings twenty years ago. I thought I had seen deeper and more lasting impressions made by sermons preached in the house of God. I did see at times much apparent excitement, but not until several of the ministers set themselves to promote it in any way they could; especially by pressing people to come to the anxious seat, with the utmost vehemence, as if their very salvation depended on that seat; going down among them, helping them, and in a measure dragging them to it. Now how does this comport with the Saviour's declaration: "The kingdom of God cometh not with observation, neither shall they say, Lo! here, or Lo! there; for behold the kingdom of God is within you." This dragging business appears to be a process entirely too mechanical.

The doctrine pressed upon the people was contrary to my views of a revival of religion. I think when religion is revived, the Lord does it by the effusion of his Holy Spirit. But the doctrine taught here was plainly this, 'You may have a revival if you want it—on your own exertions it depends'—thus resting on the exertions of sinners and not on God. Let any man of sense and honesty, read Hab. iii. 2, and Acts, ii. 1-40, inclusive, and say whether a revival is brought about by preaching up the greatness of the sinner's might, and the exertions of poor ungodly men, or by preaching Christ and him crucified, and the out pouring of the Spirit of God?

You can easily see that I did not become reconciled to Presbyte-

rian camp-meetings, while attending one held by a congregation, which, for ten or twelve years I had endeavoured to 'train to holy war, the sacramental host of God's elect,' a society about which I can say with freedom, that when I left it, seven or eight years ago, I considered it the most intelligent, regular and evangelical society I had seen on this side of Cumberland Mountain.

I hope I shall be in no danger of being viewed as an enemy to revivals of religion. There are many alive, who can testify that my ministry, in youth, middle age, and declining years, has been spent in endeavours to promote revivals of religion—I mean real religion; but never was pleased with revivals of noise, show, empty parade, self-conceit, and vain-glory, promoted by departure from the word of God and the excellent standards of our Church, and by vociferous preaching up the mighty ability of sinners to bring about revivals. You are at liberty to insert this letter in 'the Standard,' or any part of it you choose, with my name annexed.

ROBERT HENDERSON."

POETRY.

FOR THE GOSPEL MESSENGER.

THE CHURCH CATECHISM VERSIFIED.

(Continued from page 57.)

Q.—First, let me know, if thou the same canst say,
What is thy bounden duty to the Lord—
The duty, that compels thee to obey
His sacred laws, and to respect his word?

A.—First, to believe that God exists, I'm bound,
(And this I must believe with heart sincere)
To fear him, with a dread and awe profound,
To love him, as the thing I hold most dear:
Thus I must worship him, with all my pow'r,
In such a manner, as his word makes known
And bless and thank his goodness every hour,
For all the kindness he to me has shown;
My trust in him I must entirely place,
And in all stations call upon the Lord,
This faith I must, on no account, disgrace,
But honor and obey his name and word—
Thus in such manner I must chant his praise,
And Him, the sov'reign of the world, adore,
That I must serve him truly all my days,
In ev'ry case that comes within my pow'r.

Q.—What is the duty, thou dost chiefly owe
To ev'ry man, with whom thou art concern'd?
The same to me with just precision show,
If thou hast it by heart completely learn'd.

A.—The same true love, that to myself I bear,
The like to my fellow-creatures owe:
It must, like that, be real and sincere,
Even altho' he were my greatest foe:
I likewise must to ev'ry person do,
Whatever I could from my heart require
That he should do to me, and to him show,
No stricter measures, than I should desire:
My parents also I am bound to love,
To honor, and in poverty to relieve,
I ne'er must do the thing, they disapprove,
But due obedience to their orders give:
The President, for God, I must obey,
And other officers in each degree,
To their commands just duty I must pay
So they are lawful, howe'er harsh they be.
To all my governors I must submit,

My masters and my guides of ev'ry kind,
With all my pastors—(as is just and fit)
Who guide my conscience and improve my mind.
Unto my betters, whether great or small,
I must with decent deference behave,
And due submission show unto them all,
And ne'er licentious against them save.
I must not injure any one alive,
In word or deed: nay, even not in thought—
Nor malice bear—nor blow unto him give,
By which his life may be to danger brought:
To keep my body temperate I must strive;
Nor into riotous excesses run;
But soberly and chaste always live,
And, as the plague, all lusts and lewdness shun;
My hands from pilfering I must restrain,
And must not in the paths of robbers tread,
From all deceit and wrong I must refrain,
And rather labour for my daily bread;
From slanders also I must keep my tongue,
From falsehoods, and untruths of ev'ry kind,
And never talk of any to their wrong,
Like infidels, who no religion mind:
The goods of others I must not desire
With lustful eye, and avaricious heart;
But labour—as the laws of God require—
As well, as e'er I can to act my part.

Q.—Know this, my child!—and what I say is right,
Thou canst not such a burden undergo,
Nor all those things, by thy own proper might,
Vile sinner as thou art—pretend to do.
Thou canst not keep God's statutes undefil'd,
Or follow them with never-erring pace,
Thou canst not serve Him worthily, my child:
Unless he deigns to give the special grace:
On which account thou must hereafter strive,
Through prayer's aid, God's favour to implore,
That he to thee this needful grace may give,
Whereby thou may'st more justly him adore.
Let me the Prayer of our Lord then hear,
(If in thy mem'ry thou dost it retain).
Repeat it without bashfulness or fear,
Or thou must stay to con it o'er again.

(To be continued.)

RELIGIOUS INTELLIGENCE.

Convention of South-Carolina.—The 44th Convention of the Church in this diocese, was held in Charleston on the 15th ult. and the two following days. There were present, the Bishop, and 21 Clergymen; and 24 Lay-Delegates, representing 14 Parishes. The very interesting Address of the Bishop, will be found in the present number. St. James' Church, on James Island, was admitted into union with the Convention.

The following Delegates were appointed to represent the Church in this diocese, in the next General Convention: The Rev. Dr. Gadsden, the Rev. A. Gibbes, the Rev. Mr. Gervais, the Rev. Mr. Hanckel, Mr. Heyward, Mr. T. Lowndes, Hon. W. Drayton, Mr. Turnbull.

The following Resolutions were adopted, at the recommendation of the Committee on the General Theological Seminary: 1. That this Convention do nominate three Trustees, to fill up the number to which this diocese is entitled; and that the Secretary do transmit their names to the next General Convention, for their confirmation. 2. That the Bishop be respectfully requested, to address a letter to the Trustees of the General Theological Seminary, respectfully remonstrating against the late change in the statutes, which abolishes their stated meeting, in the week preceeding the triennial meetings of the General Convention; for the reasons stated at length in the report of this Committee to the Convention of last year. 3. That the Treasurer of the Society for the advancement of Christianity in So. Carolina, be, and he is hereby respectfully requested, to use his best endeavours for the increase of the 'Bishop Bowen Scholarship'. 4. That the Parishes who have not paid their arrears to the 'Building Fund,' be now called upon, and if not convenient to pay at this time, that they be, and are hereby requested to transmit the amount as soon as possible, to the Chairman of this Committee.

The following Gentlemen were nominated on the part of this diocese, additional Trustees of the General Theological Seminary: The Rev. Thomas H. Taylor, James Stuart, M. D. and Philip Tidyman, M. D.

Resolutions were adopted, recommending to the patronage of the members of our Church, the 'Protestant Episcopal Society for the advancement of Christianity in South-Carolina' and the 'Gospel Messenger, and Southern Episcopal Register.'

The Rules of order were so amended, as that the Convention shall open daily, with the Morning Prayer and a Sermon; and be closed with appropriate Collects.

The Bishop is *ex-officio* President of the Convention, and the Rev. Dr. Dalcho, was unanimously elected the Secretary. The Standing Committee of this diocese for the present year, consists of the Rev. Dr. Gadsden, the Rev. Mr. Gervais, the Rev. Dr. Dalcho, the Rev. A. Gibbes, the Rev. Mr. Hanckel; Mr. David Alexander, Mr. K. Simons, Mr. T. Lowndes, Major Wragg and Mr. James Jervey.

The Church in this diocese, consists of, the Bishop, 32 Priests, 3 Deacons, and 46 organized Congregations.

Society for the advancement of Christianity in South-Carolina.—After divine service at St. Michael's Church, and a sermon by the Rev Mr. Delavaux, Rector of St. Bartholomew's Parish, the anniversary meeting was held. The report of the Board of Trustees was read and ordered to be printed. Thanks were voted to the preacher and a copy of his sermon requested for publication in the 'Gospel Messenger.' The Treasurer's books were laid on the table for the information of the members. The Bishop is *ex-officio* President, and the following persons were elected—Vice-President, Mr. Thomas Lowndes, (in the place of Mr. Keating Simons, who had declined a re-election); Corresponding Secretary, Mr. Thomas S. Grimké; Recording Secretary, Mr. James Jervey; Trustees, Rev. C. Hankel, Rev. P. T. Gervais, Rev. Dr. Dalcho, Rev. A. Gibbes, Rev. C. E. Gadsden, and Henry Deas, Elias Horry, Thos. W. Bacot, John S. Cogdell, Robert J. Turnbull, Samuel Wragg, Charles J. Colcock, Esq's. A vote of thanks to Mr. Keating Simons, for his long and faithful services as Vice-President was unanimously adopted. The Board of Trustees then convened and re-elected Mr. Thomas Gadsden, Treasurer, and Rev. Allston Gibbes, Librarian.

Missionary Society of Young Men and others.—The anniversary meeting was held in the evening of the 17th February at the Theological Library room. It was referred to the Standing Committee to prepare and publish, if they deemed fit, a report of its proceedings for the two years last past. The Treasurer's accounts were examined and approved, the officers elected, and a change of the constitution adopted, to authorize a permanent fund from legacies and donations if desired. This society has, during the year, materially contributed to the support of the mission at Camden. On Sunday evening, the 19th, the anniversary discourse was preached at St. Stephen's Chapel, by the Rev. Mr. Trapier, and the collection amounted to seventy dollars.

Diocesan Sunday School Society of South-Carolina.—The anniversary meeting was held on the 20th February, the report of the Board of Managers, embodying the reports of the Sunday Schools in the diocese, was read, and ordered to be transmitted to the Secretary of the General Union, and the officers re-elected.

General Theological Seminary of the Pro. Ep. Church.—Extract from a letter dated 13th February, 1832:—The studies which in course are occupying our attention, become day by day more important, interesting and engrossing, and sufficient, with proper regard for health, to occupy all our time. Day by day convinces me more and more that the advantages afforded for study here are invaluable. The basement room of St. Peter's Chapel has been fitted up for a Sunday School room, and our School has been removed from the library of the Seminary. It is larger than it has been at any former period.

New-York City Mission.—The City Mission Society (similar to the Domestic Missionary Society of Charleston, by which the erection of St. Stephen's Church was suggested and its minister now maintained) has met with the most encouraging success. It has been organized only three months and its receipts amount to \$2134. They have purchased a church, in the basement-story of which there are spacious rooms for Sunday Schools. In the Sunday School are 26 teachers and 100 scholars. It is intended to have several Missionaries, but at present the only one is the Rev. Mr. Cutler. Lending Libraries in connexion with the different Missionary stations are also contemplated.

Alabama.—The annual Convention was opened at Tuscaloosa on the 3d of January. Present, 2 Clergymen and 9 Laymen,—representing 4 Parishes. The following resolution was adopted: "That a committee be appointed from this Convention, to draft a memorial to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, in behalf of the Church in this State, and to request such aid as that body can afford, for its more permanent establishment and prosperity." From the memorial we extract:—"We especially submit to the consideration of the society, the claims of the congregation of Huntsville. The Vestry and Wardens of that congregation, in their report, have represented to this Convention, that the present is the most auspicious time for the commencement of a Church in that flourishing town; that each day of delay detracts from the number of citizens who would become members of the Church; and that they will soon consider their measures as abortive, and become less and less concerned for the Church. An individual ardently attached to the doctrines of our Church, has, with distinguished liberality, subscribed \$700 towards the erection of a building. We do hope that such devotion to the cause of religion may not be suffered to languish, and finally extinguished, for want of foreign assistance."

Girard's Legacy.—On the question of its acceptance, an able opinion has been published in the 'National Gazette' which the writer thus concludes:—"From the tenor of the argument, there will have been anticipated the opinion of what should be expected from City Councils. It is, that there should be a respectful but determined rejection of the trust intended to be instituted by the will of Stephen Girard, Esq., for the maintaining and the educating of orphans.—It is a great sacrifice, but it cannot be too great, when the acceptance of it would be an acknowledgment, that religion, even in its simplest forms, is unnecessary to the binding of men to their various duties. As yet no such theory has shown its face in the proceedings of any of the constituted authorities of the United States. If the breaking this unholy ground should be a corporate act of our City Councils, there will be apprehended from it the most disastrous consequences, by
A Citizen of Philadelphia."

"P. S. Since the penning of the above, it appears from the newspapers, that the honourable Legislature and the City Councils have

reciprocally appointed committees to confer on the subject of the legacy. We are in an awful crisis. It is submitted to legislative decision, whether the State of Pennsylvania, founded on the acknowledgment of a God, shall declare by a solemn act, that the belief of such a being is unnecessary to the moral cultivation and government of the human kind. There will be no affirmation of the non-existence of God. But it will commit the question of his existence to the class of philosophical inquiries, having no more connexion with human conduct, than that which was formerly a problem among the learned, now resolved—whether the figure of the earth be oblong or oblate.”

He has this remark “In regard to certain spiritual functionaries excluded, it may be questioned, in the case of a youth, say between 14 and 18, in distress of mind and near his end, he should desire a visit from one of them—it may even be from one who had been his father’s pastor—whether the prohibition of the interview would not be an act of intolerance unheard of beyond the bounds of the orphan house.”

Clergymen from England.—A Canada Correspondent of ‘The Churchman’ remarks “I feel it my duty to hint, that the knowledge of the invaluable opportunities afforded from cheap and sound education for the Priesthood in the General Theological Seminary of your Church, should be widely extended at this time throughout Great Britain and her colonies. Let the existence of such an institution be generally known, and the chance I am convinced, is not very remote that many very worthy individuals may offer themselves from the bosom of the Church of England, first for qualification, and afterwards for employment, in our sister Church of America.”

Revival of Religion in the Church of England.—“On a former occasion (says a correspondent of ‘The Churchman’) I took the liberty of drawing your attention to what I considered alarming, and objectionable, in the character of the religious excitement prevailing among some denominations in this country, with the view of cautioning and warning the members of our beloved Church, lest they might become ensnared and engulfed in the ruin which, in my judgment, is tending fast to consummation by this means,—and I now request the favor of you to publish the following extract from the last London Christian Observer, setting forth the improvement begun, and going forward, in the religious character of the Church of England, as an encouragement and example for our guidance and comfort. The contrast between the rise, progress, and result of measures there, and around us, is so remarkable and opposite, that we can-not fail to be strongly affected by it. No extra efforts no new expedients; no shocks—no whirlwinds,—nothing but the “ordinary means of grace rendered effectual to the ends for which they were appointed.”

“That there has been a revival of scriptural piety among us, a revival far broader and deeper than the most sanguine could have hoped

for five-and-twenty years ago, is a truth most consoling and not to be controverted. It has not however been in the storm, or the earthquake, that God has spoken among us; but in a still small voice, heard only as it were from house to house, and parish to parish, but with none of those signs and wonders which have often characterized remarkable revivals of religion. The instruments made use of by the divine Agent to effect this great spiritual and national blessing, have not been two or three remarkable men, who seemed wherever they went to excite a general shaking among the dry bones, while all around was the silence of death; but the benefit has been gradual and progressive; a salutary dew of the divine blessing on a wide-spread thirsty land, rather than a few copious showers, followed by exuberant fertilization on here and there an oasis, surrounded by drought and sterility. It has grown, like the natural frame, steadily, but imperceptibly. In places wholly detached from each other, clergymen of faithfulness and zeal have been simultaneously raised up; the leaven is leavening the mass; *the ordinary means of grace are rendered effectual to the ends for which they were appointed*; SCRIPTURAL EDUCATION, and the circulation of the word of God, are every where producing solid fruits; our universities send out many faithful laborers into the harvest: and thus, while no one man or body of men can claim the honor, God himself, in the unseen ordering of his divine providence, is consummating the benefit.—Whom could we make our pope, if we wished to choose one? Who is our Whitfield, or Wesley, or Brainerd, or Elliott? We have no apostles, no remarkable or extraordinary men, on whom all eyes are fixed as the authors of this widely-spread revival of religion. There are indeed many who are highly and justly beloved and venerated; there are also a few who have been eminent instruments of spiritual blessing to their countrymen; but there is no one who can claim to be the acknowledged father of the Church. The body of truly religious persons among us is not a sect under a recognised leader;—no, ‘it is the LORD’s doing;’ and in this, as in other respects, ‘it is marvellous in our eyes.’”

King’s College, London.—On Saturday, October 8th, 1831, the ceremony of opening this Institution took place. The inauguration began with the celebration of divine worship; at the commencement and close of which, the vocal aid of some of the gentlemen of the Chapel Royal, led by Mr. Hawes, was given with effect. The service was followed by an impressive discourse upon 1 Cor. xiii. 1, 2, from the Bishop of London, [Dr. Blomfield,] who insisted with earnestness on the great importance to society at large, as well as the individual pupil himself, of imbuing the mind of youth with a sense of moral responsibility, as well as of storing it with worldly wisdom. To this discourse succeeded an address from the Principal of the College, in which the same topics were discussed somewhat more at length. The company having afterward dispersed themselves over the interior of the building, examined its various arrangements, and the collections forming under its roof; the latter of which have derived no inconsiderable portion of their value from the liberal

donations of Sir Henry Halford, Lord Henley, Captain Ronald, Dr. F. Hawkins, Mr. Sharon Turner, and others of its patrons.

Our readers are well aware, that it is the primary object of King's College to afford "such an enlarged and liberal education as may be commensurate with the growing desire of knowledge now pervading almost every class of society in the increased and increasing population of this great city;"—while it is a fundamental principle of its establishment, "that every system of general education for the youth of a Christian community ought to comprise instruction in the Christian religion, as an indispensable part; without which, the acquisition of other branches of knowledge will be conducive neither to the happiness of individuals, nor to the welfare of the State."

In the senior department, which opened on Monday, October 17th, the prescribed course of education will embrace religious and moral instruction, in conformity with the principles of the established Church; the Greek and Latin classics; mathematics; English literature and composition; and history.

With respect to religious instruction, the Rev. W. Otter, A. M., Principal of the College, will begin a course of instruction in religion and morals, at the commencement of the October term, and will continue it twice a week—on Monday and Thursday, at 1 o'clock, through the whole of the academic year. His lectures will embrace the evidences of natural and revealed religion, and the doctrines and duties of Christianity, in conformity with the principles of the Established Church.

In the junior department, or school, the course of education will partake of a liberal and useful character, adapted equally to professional and commercial pursuits. It will be founded on the systematic inculcation of the soundest principles of religion and morality; and will comprise the Greek, Latin, French and English languages; writing, arithmetic, and elementary mathematics; history and geography, ancient and modern; general literature, elocution and composition. The Hebrew, German and Italian languages, the principles and practice of commerce, natural philosophy, drawing, &c. will be taught out of the course.—*Christian Remembrancer.*

Geneva.—The bulwarks there reared by Calvin and his fellow reformers for the defence of the gospel, have fallen into the hands of the enemy, and are now employed for its destruction. The heresy which in those days of stern and intolerant orthodoxy brought the unhappy Servetus to the stake, now proudly seated in the Theological chair, utters anathemas against the followers of the true faith.—Geneva has been, since the days of the Reformation, an object of general interest to the Christian world. The system of doctrine and form of government given to its Church by Calvin, has been the models for numerous others, both in the old and new world. Here was tried for the first time, (there is no previous instance recorded in ecclesiastical history) the experiment of a Church without Bishops. This important innovation upon the

previously universal practice of the Church was apologized for at first on the plea of necessity, though afterwards it was defended as conformable to Scripture. It is not our purpose at present to examine the validity of such a defence, but is not the fact to which we refer worth the serious consideration of every reflecting mind? The important experiment of a Church without Bishops and subsequently without a Liturgy, has had a full trial for centuries, not only in Geneva, but extensively throughout the world. And does it not become us to inquire into the result?—*Epis. Recorder.*

Theatre at Providence R. I.—It has been purchased by the congregation of Grace Church, and will be fitted up for public worship according to Episcopal usages.

NEW PUBLICATIONS.

Farewell Address to the Students of Washington College, delivered in the College Chapel on the 16th of Dec. 1831. By the Rt. Rev. T. C. Brownell, D. D. LL.D., on his retiring from the Presidency of the Institution.

The friends of this institution, one of the very few under the superintendence of members of our Church, will learn with pleasure "About 80 youth have already received the honors of the Institution. They have carried forth into the world a measure of talents and worth of which its friends may well be proud. A little more than a month ago, I had the pleasure of meeting *thirteen* of these young men, at the Theological Seminary in New-York; and I have seldom passed an evening with more unalloyed satisfaction than that which I then spent in their society."

Bishop Brownell retires from the presidency to be enabled to bestow his undivided attention on his diocesan duties, and to give place to a President by whose undivided care the interests of the college will be promoted. His parting counsel is as might be expected, wise, comprehensive and impressive. His heads of remark are—"Be careful to cultivate, and preserve, an unsullied purity of heart, and rectitude of life." "Be careful in choosing your companions, and in forming your friendships." "I would recommend to you habits of industry, and a diligent application to your appropriate business in life." "Be careful to cultivate a spirit of candor, and to keep your minds free from all prejudices and prepossessions."

These remarks are equally just and seasonable "Men have naturally within them a principle of pride and self-love, which inclines them to set an inordinate value on what relates to themselves, and to depreciate what pertains only to others. This propensity is particularly evinced in all the diversities of *party spirit*. How constantly do you see men disposed to justify, or excuse, all the principles and measures of the party with which they have connected themselves; and as constantly inclined to condemn, and vilify, all the opinions and acts of the opposite party! Each can see in the other nothing that is good or honourable. They mutually ascribe to each other the most sinister motives, and the most disingenuous conduct. And if we should judge of individuals entirely from the representations of their opponents, in politics or religion, we should hardly expect to find a worthy man upon earth. But neither self nor party is the standard of right. You are to regard the commands of God, and the good of mankind, as paramount to all private or party considerations, and to receive them as the only unerring rules of truth and duty."

"I would caution you to beware of supposing that all intelligence and virtue are monopolized by yourselves, and those with whom you agree, and that all those who dissent from you are, of necessity, entirely in the wrong. Especially I would guard you against the besetting sin, of ascribing wicked or unworthy motives, to all who may differ from you in opinion, and against the perversity of temper, that would lead you to shun their society. Though the cause of charity may not be promoted by attempts at union, upon principles concerning which, there is an essential difference of sentiment, yet in all other matters, and especially in the ordinary concerns of life, a free and unreserved intercourse contributes, in an eminent degree, to promote the spirit of candor, and the harmony of society. It is when men are most alienated from each other, in the common intercourse of life, that they are disposed to judge most uncharitably of each other's motives and conduct."

The true principle of toleration, and of christian charity, may be found in the observance of a rule, which applies in an infinite diversity of cases in human life, and which requires that we should 'do to others, as we would have others do to us.' "

Too often is a religious suggestion like that which follows overlooked, if the contrary be not insinuated by those who have the charge of youth:—

"You have not now to learn that any system of morals which may be framed independently of the christian religion, will ever be found hollow, unsubstantial, and inefficacious:—nor would this parting moment be the proper time for first reminding you of your christian obligations. Yet fleeting and transient as the present moment is, I do seize it, once more solemnly to charge you, by all your hopes of happiness, both here and hereafter, faithfully to perform all the duties which the christian religion enjoins; and earnestly to embrace, and ever hold fast, that way of salvation which it unfolds. And 'whatsoever things are amiable, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, any knowledge,' I charge you to seek and to practise those things."

The Preacher: containing Sermons by eminent Living Divines. Vol. I. London.

A copy of this work (two volumes are now received in this country,) has been sent us by the importer, Mr. W. Jackson, 71 Maiden lane. Vol. I. contains sixty-six separate sermons, by nearly as many eminent individuals in England, both of the established Church, and of dissenting denominations, reported for the work.

To the clergyman who is willing to avail himself of every help toward the acquirement of skill in the presentation, illustration, and enforcement of sacred truths, the study of this work—from the variety of style, language, subjects, and sentiment which it exhibits, and the varied methods of approaching and treating the same topics—promises extensive benefit. In the volume before us, he will find much that is really excellent to imitate, and much to condemn.—beacons, both to guide him on his way, and to warn him from the extravagances of negligence, false taste, and affectation.—*Churchman.*

A spurious New-Testament.—Of this Book which was noticed in our last, having been informed that it is for sale in Charleston, we deem it proper to give the following additional account from the "Banner of the Church."

"Eleven editions, then, it seems,—many thousand copies—of a reprint of the New Testament are in circulation, in which sixteen texts that we have examined (and our examination has been but desultory and partial,) are altered—from which the word 'bishop' is systematically ejected,—and which yet bears on the title page the declaration, that it is, 'with the former translations diligently compared and revised.'—Who would have believed that in a country like ours, of light and free investigation, with the Scriptures in every man's hands, an invasion of their integrity so bold would have been ventured on? Who does not see that the blessed privilege which every man, and every woman, and every child here enjoys, of having the Scriptures in his hands, may thus be made the means of a general corruption of the faith? What Christian is there, whatever be his creed or name, who will not view with indignation this attempt to poison, at its very spring, the sacred stream of truth? That no motive may be left unmoved, we hereby offer a reward of

FIFTY DOLLARS,

to be paid at the Office of the Banner of the Church, to any person who will fix conclusively on its author, the corruption of the sacred text in the received version thus exposed. The edition before us bears the name of 'R. SCHOYER,' as publisher, and is dated New-York, 1831. Insertion for the above offer of reward is requested of all editors, who desire the preservation of the Sacred Scriptures in their integrity and purity."

OBITUARY.

Died, December 27, 1831, at New-Castle, Delaware, the Rev, ROBERT CLAY, in the eighty-third year of his age; having been Rector of Immanuel Church, for forty years.

On the 8th of February, being thrown from his horse, died FRANCIS KINLOCH SIMONS, aged 19.

Thus was a Youth endeared to his relatives, by peculiar associations, amiable, intelligent, well educated, diligently preparing for public usefulness, promising in

some degree, to supply the loss to the community of his lamented father, already discharging the duty of protector to his widowed mother, and his orphaned sisters and brother, flushed with health and hope, in the midst of recreation, (it is consoling to reflect innocent recreation) in a moment called from time to eternity. How quick, how great, how overwhelming the transition! "From sudden death, Good Lord deliver us." Surely this remarkable dispensation ought to awaken every one of us to the obligation of immediate and habitual preparation for death! "Blessed are those servants whom the Lord when he cometh shall find with their loins girded and their lights burning, and if he shall come in the second watch, or come in the third watch, blessed are those servants."

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports the following new members:—

Mrs. C. E. Gadsden, paid - - - \$5 | Mr. Peter J. Shand, paid - - - \$5
Mr. Stephen Elliott, jr. do. - - - 5 | Rev. Alex. Glennie, do. - - - 5

The Librarian acknowledges the following donations:—

By Mr. J. N. Tefft of Savannah.—Twenty five Manuscript Sermons, by Bishop Smith, Rev. Robert Stone, Samuel Hart, Wm. Cotes, and ——. Ellington, ministers in South-Carolina before the Revolution.

By the Rev. Mr. Trapier—*Anglicani Novi Schismatis Redargutio, seu, Israelatus Ex Historiis Ecclesiasticis.* Grace et Latine ex Eod. MSo. Oxonii E Theatro Sheldoniano, 1691. — *A Vindication of the Deprived Bishops and a Vindication of a Discourse entitled The Principles of the Cyprianic Age, &c.* London, 1692, in 1 vol. 4to. — *A Compendious Lexicon of the Hebrew Language,* by Clement C. Moore, New York, 1809, 2 vols. 12 mo. — *Stewart's Hebrew Grammar with Praxis on Select Portions of Genesis and the Psalms,* Andover, 1832. 8vo.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Pro. Epis. Church in South-Carolina.—On Friday, February 17, 1832, in St. Michael's Church, Charleston, Mr. Alexander Glennie, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in New-York.—On Friday, January 13, 1832, in St. Stephen's Church, N. Y., Mr. William M. Carmichael, was admitted to the Holy Order of Deacons; and on the 15th January, Mr. George Fiske, was admitted to the same Holy Order.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Thursday, January 19, 1832, in St. Paul's Church, South Kingston, R. I. Mr. Erastus D'Wolf, was admitted to the Holy Order of Deacons; and on Saturday, January 22d, in St. Michael's Church, Bristol, Mr. Joseph Metcalf Brown, and Mr. Mark Anthony D'Wolf Howe, were admitted to the same Holy Order.

CONSECRATIONS.

By the Right Rev. H. U. Onderdonk, Assistant Bishop of Pennsylvania.—On Sunday, January 15, 1832, Bangor Church, Churchtown, Penn. and on Monday, January 30, Emanuel Chapel, Holmesburgh, Philadelphia County, were severally consecrated to the Christian Worship of Almighty God.

CALENDAR FOR MARCH.

- 4. Quinquagesima Sunday.
- 7. Ash Wednesday.
- 11. 1st Sunday in Lent.
- 14. }
- 16. } Ember Days.
- 17. }
- 18. 2d Sunday in Lent.
- 25. 3d Sunday in Lent. Annunciation of the Virgin Mary.